[95 cont.]

special priestesses in the service of these objects. These ornaments, especially the gaoekang, must have been the origin of the position of the Karaëng. First of all, the original finder was the guardian of the holy object; a house was built for it, and other articles added to it. Lands, "ornament lands," also were reserved for the holy object, of which the guardian at first had the usufruct, but eventually they came to be regarded as his property. [96] His power was extended more and more because he enjoyed a kind of religious veneration. For a long time this gaoekang institution, as Mr. van Vollenhoven calls it, was probably the only native jurisdictional community on southern Celebes. It was also recognized as such by the Government and given the name of regency or district. In the eyes of the people, however, the district chiefs and regents still derive their position from the possession of ornaments. Some of the ornamentships united into confederacies, which in turn united to form larger kingdoms, such as Boni and Gowa, whose princes, as well as their ornaments, are said to have come from heaven.

From this it follows that among the Buginese and Makassarese the social classes in the society were the princes, the nobility, the middle class, and the lowest, among whom formerly were the slaves. This division is much sharper among the Buginese than among the Makassarese. A special feature of their society was the follower-system, which arose because many lesser people, in order to escape from the unjust treatment and arbitrariness meted out to them by the anakaraëng, sought the protection of those whose "followers" they became. The follower was obliged to help his protector in agricultural work, to give him little presents on special occasions, etc. In exchange, the leader had the obligation to protect his client in any event. The tie between the two was completely voluntary and could be severed by either side.

Family Law. Since the clans no longer exist and the family has no great significance, there is no question of exogamy among the Buginese and Makassarese. Eleutherogamy with the

MK [374 cont.]
642 in arriere fee, and Tanette with Lipoekasi in arriere fee.
I 2. Allied states. The basis of our relationship with these states
MK is the peace and alliance treaty concluded in 1667 by Speelman,
[648] known under the name of Buginese contract, which was renewed in 1824 by Van der Capellen. Their sovereigns are allies of the Government and have certain obligations to fulfill, such as the
MK protection of trade, guarding against piracy, assistance in case
[636] of war, etc. They are free in the administration of the internal affairs of their state, but when ascending the throne, they must pay a visit to Makassar to be installed by the Government and to renew the contract.

MK These states can be divided by population into Makassa-
101 rese and Buginese states. The most important Makassarese states are Gowa, and Laïkang; the Buginese states are Barôe, Soppeng, Adjatapparang, Mandar (at least in part), Loewoé, Wadjó, Tanette, and Boni. A third tribe that inhabits Celebes is the
T 101 To-radja = mountain-dwellers. Among the principal Toradja states are Masinrimpoeloe and Laiwoei in particular.

MK The main features of the government are similar in all
642 the states. The feudal system exists everywhere on southern
423 Celebes. We have encountered this feudal system in the Malay states on Sumatra and Borneo, but not to the extent that it occurs here. In the first place the feudal system also arose here out of the sovereigns' practice of granting part of the land in fee to their children or relatives to provide for their support or to reward faithful servants. These feudal tenants are called paseadjingang = blood relatives, from the [375] word seadjing = brother. Another way that the feudal system arose was through war, when a weaker prince was conquered by a more powerful one. In the latter case the vanquished was allowed to govern his own land, but he was in the same position as the other feudal tenants. This kind of feudal tenant is called palili. The obligations of these feudal
MK tenants to their liege lord are: to assist him in war, to appear
[211] at his court for ceremonial occasions, festivities, etc., and the

Bali OF7
Lombok OF12

Javanese OE5
Borneo OC1
Makassar OG6
Ternate OH16
Batjan OH7

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What we have said applies only to those regions where we exercise direct authority. In the lands that retained self-government, the populace continues to enjoy its own administration of justice. This is the case in Surakarta and Djokjakarta on Java, in the states on Borneo's east coast, in the Makassarese and Buginese states, in the states of Ternate, Tidore, and Bachan, on Bali, Lombok, etc. In all these lands the provisions of the adat and the prescriptions of Islam are applied throughout, not only in civil but also in criminal cases. The Netherlands Indies Government exerts influence only to the extent of opposing the application of cruel and mutilating punishments. In some courts it has even become the rule to impose only the punishments that are specified in the criminal code of law for natives. Moreover, the provision that the death penalty may not be executed without the consent of the Governor General and places of exile are to be designated by the Government is often applied. Trial by ordeal is also often prohibited. Finally, here and there a local official is authorized to attend the sessions of the court, to direct its activities, and to give advice. Although we thus see that even in the [451] lands that have retained self-government the sphere of native law has become more and more restricted by the application of European principles of justice, it is different in those regions that belong to us only in name and have remained wholly or largely outside our influence, such as in the interior of Sumatra, Borneo, and Celebes and on New Guinea, not to mention the smaller islands. In the sphere of the administration of justice the ancestral institutions are still found unchanged here, and we shall now discuss them.

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b. Law of Vengeance

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We have just used the word composition. By this is to be understood the milder form of the civil law of vengeance,

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whose name was Ta Lamoa, to present their case to the ruler of Bone. According to radja /raja/ Lariwoe, who died in 1902, Matinroë ri Malingongëng was ruler of Bone when Ta Lamoa arrived there. This ruler held sway from 1749-1775 (J. A. Bakkers, "Het Leenvorstendom Boni /The Feudal Principality of Boni/," T. B. G., Vol. 15, p. 165).

When Ta Lamoa and his companions arrived at the court of Bone and the ruler learned that they were envoys from a land far away, he wanted to see whether he was dealing with noblemen or with slaves. He therefore had the front veranda of the house in which the Toradja were staying covered with pisang leaves, and there the guests lay down at night to rest. The ruler had a few female slaves sleep in their immediate vicinity. The Toradja were afraid to even touch them. When on the following morning the ruler had the pisang leaves inspected to see whether they were undisturbed, and this was indeed the case, he knew that the envoys from Tomini Bay had not been with the female slaves, from which he concluded that he was dealing with noblemen. He now asked them why they had come. When he heard that they had come to ask him for a radja, he immediately designated one of his nephews /Dutch neven, nephews, cousins/, who bore the name of Pile-witi, "twisted foot," because of his clubfoot.

Pile-witi, however, was not in Bone; he was staying in Parigi where he had fled because of a matter involving a woman. He lived, unknown, in a little house in Pombalowo. Ta Lamoa was given 40 Boeginese /Buginese/ noblemen and a number of slaves by the ruler of Bone in order to found a new court. With these he traveled via Gorontalo to Parigi. At a number of places where the company called, some of the Boeginese retinue remained behind; the Boeginese colonies which are found here and there in Tomini Bay are said to be descended from them.

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